2: Jones-Jackson L-5 (1973-1986) 1987
NN23 Sea Islanders NN23
South Carolina

439 twenty-dollar bill from his wallet, tore it in half, gave her half of it, and
439 told her he would give her the other half when she finished weaving the coasters. He left thinking that he had indeed made a bargain. Feeling somewhat dismayed by the whole procedure, I asked her how she could afford to make the coasters for only twenty dollars if it took her a week to weave them. She smiled slyly and said she could make them in a matter of hours.

Social Structure

177 The ways of the Sea Islanders, as I have said, offer valuable
• 156 insights into an Afro-American culture which has had relatively little contact with the customs of the white majority until very recent years. According to one group of researchers, the unusual circumstances which created the culture also "created a unique psyche for Blacks in the Sea Island area":

> We have seen their consequences in a number of ways in our research. We constantly encounter elderly Blacks whose knowledge of and acquaintance with whites is very limited. They have not had to interact with whites or the majority culture in the same way as Blacks in the other parts of this country. Many of them have a fierce kind of pride and a lack of fear which is seldom seen in other places. The self-doubt and sense of inadequacy and inferiority often cited as characteristic of the Black psyche are not found to the same degrees in our Sea Island research.[42]

596 Their preserved traditions, too, set the Sea Islanders apart from other Americans, black or white. The extended family is the norm in
596 the Sea Islands. Most islands are sectioned off into family communities, where all members of one family, their close relatives, and peo-
621 ple remotely related live or have a right to live as long as they can satisfactorily show evidence of kinship. Land is not normally sold to
596 family members but is passed on through an unwritten contract called
423 "heir's land"; if land *is* sold to relatives, the charge is only one dollar to fulfill "legal tenets of the state."[43]

621 Land ownership is closely aligned with kinship, and kinship is the
607 primary social factor necessary for acceptance into island communities. One must be born, reared, and have a known family history on a
(423)

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Mr. Gerald Mackey

BLACK YOUTH NEED POSITIVE ROLE MODELS

156 Many of the problems that young people face—substance abuse, teenage pregnancy, illiteracy, suicide attempts—are a direct result of these young people having a poor self-image and low self-esteem. So the first step in finding a solution is helping these young people to feel good about themselves. A lot of the young people are insecure. They fall prey to peer pressure because they don't feel good about themselves. They don't love themselves for one reason or another.

156 554 Black youth need positive role models. When you look at the television or read the newspapers, or the history books, blacks are rarely shown in a positive light. As a result many of the young people feel that blacks have not made any significant contribution to America. That causes them to feel negatively about themselves and about their ancestors.

156 554 871 (171) I attended a segregated elementary school and a segregated high school on Johns Island. My childhood dream was to become a teacher. My black teachers were my role models and I always looked up to them. These people worked extremely hard with the boys and girls on Johns Island—giving us lots of support and encouragement. They cared enough about us to go the extra mile in spite of the limited resources that were given to black schools at that time.

The most important influence in my life was my mother, Ms. Wilhelmina Mackey, who died this year. My mother wanted her children to be educated and to "make something" of themselves. She was a stern disciplinarian. She took a no-nonsense approach to education and social behavior. (171) Because of the Jim Crow laws of the South, and because of extenuating circumstances, she did not have the opportunity to get a high school education. She went only as far as the eighth grade, but she was a smart woman. She worked hard to have her children educated. And she also saw to it that God and religion played a very important role in our lives. My mother's strong desire to see us succeed helped me to develop self-discipline at an early age.

156 I would urge young people today to develop self-discipline in all aspects of life. They need the initiative to move ahead and do those things that should be done.

871 At Wesley, we've set up a weekly communitywide tutorial session. The response to that program has been overwhelming. We have people who have specialized in all subjects coming in to work on an individual basis with kids so that they could get the time and the attention they need.

185 I believe that those of us who have been blessed by God, and have been fortunate enough to be successful, have a moral responsibility to help those less fortunate than ourselves—especially the young people. We need to concentrate on working with our youth, because they are our future.

9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

WHEN MY LORD CALLS ME I MUST GO

159 567 The last time Lady Butler saw Liverpool she told him that he must be here when next she came to America. His reply was: "When my Lord calls me I must go." On one of her yearly visits to Darien, she gave him a rose to wear in his buttonhole, and called him "the last flower of the Butler flock." When she saw him again, she found that the rose had miraculously become a perennial from the five and ten cent store. To the paper rose he attached the tribute she had paid him!

Liverpool was loyalty itself to the family of his master, and the same can be said of Dan Wing, who went to England with his mistress, Frances Butler Leigh,[8] when she married the Dean of Hereford Cathedral. Dan and Liverpool, both mentioned in Mrs. Leigh's *Ten Years on a Georgia Plantation* (1866–1876), were keenly interested in what she had said about them. When I asked Liverpool about his display of insubordination, of which she tells, he said—with a chuckle—that his head had been cut by Mr. N., the overseer, because of "back-talk." However, Mrs. Leigh apparently pardoned his outbreak, for he proudly showed me the photograph of herself which she had given him.

567 •152 No one, least of all the descendants of the slave-owners, could wish for a return of the institution, but a system that could produce such fine characters as the Caters' Dembo, the Kings' Neptun', his son Clarence,[9] the Butlers' Dan and Liverpool, and "Miss Sis" Clifton's Mary Covington—born soon after freedom—and many other Negroes I could name, must have had its redeeming features. I know it will be said the system had little to do with their development, that it was the individual. Maybe so, but after reading everything I can find concerning our ante-bellum Negroes I wonder why there are not more who are outstanding characters today. Per-

[8] The daughter of Fanny Kemble and the mother of Alice, who became Lady Butler.

[9] Clarence's death, a couple of years ago, was a great loss to our community. He was a good man and an excellent singer.

9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

haps it is true that certain plantation owners were of a superior type and provided a superior example; or was it that the education received by the slaves was better suited to their needs?

I'm goin' to cross that ocean by mysel'
by mysel'
I'm goin' to cross that ocean by mysel'
by mysel'
When my Lord call me I must go
I'm goin' to cross that ocean by mysel'.

In that lonesome valley by mysel'
by mysel'
In that lonesome valley by mysel'
by mysel'
I'm goin' to weep like a willo' moan like a dove
I'm goin' to cross that ocean by mysel'.

Weepin' Mary weep no mor'
weep no mor'
Weepin' Mary weep no mor'
weep no mor'
When my Lord call me I must go
I'm goin' to cross that ocean by mysel'.

Doubtful Thomas don't y'u doubt no mor'
doubt no mor'
Doubtful Thomas don't y'u doubt no mor'
doubt no mor'
When my Lord calls me I must go
I'm goin' to cross that ocean by mysel'.